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Youth | *Peace is a process...*

Religious Education

EXHIBIT

Pacific School of Religion

WEAR SWORDS INTO
WEAR SPEARS INTO
WE CAN SHALL NOT LIFT
NATION: NEITHER
WAR ANY MORE

NO
STANDING

POLICE

POLICE



**WORLD
AFFAIRS
ARE
OUR
AFFAIRS**

biggest problem is getting along with other men. And although I always argue with his Dad over the use of the car, or the family ship, man on the world scene is showing some promising evidence of living at peace with his fellow man. Whether urged on by social upheaval, scientific breakthroughs, threats of atomic war, or read of materialism, man's conscience is paining him into new steps toward understanding. But being human, man is also frail and weak. In his own hometown, he still does not take seriously enough what is happening at the United Nations, or at the Vatican, or in Cuba. His ideas of peace, "the enemy," the Cold War, and freedom are fuzzy. To introduce this issue, we quote the words of the late President Kennedy on peace as a process in solving world problems.

Some say that it is useless to speak of peace or world law or world government—and that it will be useless until the leaders of the Soviet Union adopt a more enlightened attitude. I hope they do. I believe we can help them do it. But I also believe that we must re-examine our own attitudes—as individuals and as a nation—for our attitude is as essential as theirs. And every thoughtful citizen who despairs of war wishes to bring peace should begin by looking inward—by examining his own attitude toward the course of the cold war and toward man and peace here at home.

First, examine our attitude toward peace itself. Too many of us think it is impossible. Too many think it is unreal. But that is a defeatist, defeatist belief. It leads to the conclusion that war is inevitable—that mankind is doomed—that we are gripped by forces we cannot control. We need not accept that view. Our problems are man-made. Therefore, they can be solved by man. And man can be as big as he wants. No problem of human destiny is beyond human beings. Faith, reason and spirit have often solved the seemingly unsolvable—we believe they can do it again.

Youth

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ARTISTS/ 16 through 25, Dr. Frederick Franck, noted New York artist and dentist whose published works include three books of drawings on Dr. Albert Schweitzer.

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I am not referring to the absolute, inflexible concepts of universal peace and goodwill which some fantasies and fanatics dream. Let us focus instead on a more practical, more attainable peace—based not on a sudden revolution in human nature but on a gradual evolution in human institutions—on a series of concrete actions and effective agreements which are in the interests of all concerned. There is no single, simple key to this peace—no golden rule or magic formula to be adopted by one or a few powers. Genuine peace must be the product of many nations, the sum of many actions. It must be dynamic, not static, changing to meet the challenge of each new generation.

Peace is a process—a way of solving problems. With such peace, there will be quarrels and conflicting interests, as there are within families and nations. World peace, like communal peace, does not require that each man love his neighbor—it requires only that they live together with mutual tolerance, submitting their disputes to a just and peaceful settlement. History teaches us that enmities between nations, as between individuals, do not last forever. However fixed our likes and dislikes may seem, the tide of time and events will come bringing surprising changes in the relations between nations and neighbors.

So let us persevere. Peace need not be impracticable—and war need not be inevitable. By defining our goal more clearly—by making it seem more manageable and less remote—we can help all people to see it, to draw hope from it, and move irresistibly toward it.

And second: Let us re-examine our attitude toward the Soviet Union. It is discouraging to think that their leaders may actually believe what their propagandists write. . . . No government or social system is so evil that its people must be considered as lacking in virtue.

Americans, we find communism profoundly repugnant as a negation of personal freedom and dignity. But we can still hail Russian people for their many achievements—in science and space, in economic and industrial growth, in culture, in acts of courage. . . .

We are both caught up in a vicious and dangerous cycle with suspicion on one side breeding suspicion on the other, and new weapons begetting counter-weapons. In short, both the United States and its allies, and the Soviet Union and its allies, have a mutually deep interest in just and genuine peace and in halting the arms race. Agreements to this end are in the interests of the Soviet Union as well as ours—and even the most hostile nations can be relied upon to accept and keep treaty obligations which are in their own interest.

So, let us not be blind to our differences—but let us also direct attention to our common interests and the means by which those differences can be resolved. And if we cannot end now our differences, at least we can help make the world safe for diversity. For, in the final analysis, our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children's future. And we are all mortal.

Third: Let us re-examine our attitude toward the Cold War, remembering we are not engaged in a debate, seeking to pile up debating points. We must deal with the world as it is. . . . We must, therefore, persevere in the search for peace in the hope that constructive changes in the Communist bloc might bring within reach solutions which seem beyond us. We must conduct our affairs in such a way that it is in the Communists' interest to agree on a genuine peace. And we all, while defending our own vital interests, nuclear powers must avoid those confrontations which bring an adversary to a choice of either humiliating retreat or a nuclear war. To adopt that kind of a course in a nuclear age would be evidence only of the bankruptcy of our policy and of a collective death-wish for the world. . . .

Finally, my fellow Americans, let us examine our attitudes toward peace and freedom here at home. The quality and spirit of our own society must justify and support our efforts abroad. . . . Wherever we live, we must, in our daily lives, live up to the age-old faith that peace and freedom walk together. . . . We shall do our part to build a world of peace where the weak are safe and the strong are just. . . . We move on—not toward a strategy of annihilation but toward a strategy of peace. . . .

—Excerpts from John F. Kennedy's commencement address at American University, June 10, 1963.



what i didn't know

The photograph on the opposite page shows me as a teenager in Nazi Germany some two decades ago. I looked no different, I suppose from thousands of other teenagers, then and now.

Nevertheless, there was a difference.

For one thing, the jacket I was wearing belonged to a friend who had just been murdered.

And I had learned to jump with fear whenever a doorbell rang.

And it was likely that my mother would soon be placed in a concentration camp. I also knew that, being a "half Jew," all colleges were closed to me, and neither would I be permitted to marry a Gentile.

But the most curious thing about the photograph is how cheerful I look. Would it not require a great callousness to look so cheerful under such conditions? Was I totally devoid of feeling, or of a capacity for logic? I do not believe so. But I possessed the one characteristic common to nearly all young people: *I had no basis for comparison.* I thought the Nazi government the best there was, since I knew nothing else! My parents dared not explain anything to me lest I repeat something in the wrong place. In school, independent thought and inquiry were ruled out. What little of other types of governments we learned in school was quickly downgraded. I still recall my father hiding those of his books which might be considered controversial.

The above article by Mrs. Margret Hofmann is reprinted here by permission of the editor of *Saturday Review*, with additions inserted from the author's original manuscript and with her permission.



How is an impressionable teenager to inform herself if she is neither encouraged to do so, nor able to find reference material, nor enlightened adults?

Even though all this happened 20 years ago, it seems to me that there is an important lesson in it for us today. Consider for a moment the state of mind the conditions of Nazi Germany produced in me and my contemporaries. And then consider the antidote to that state of mind. If Jews were being deported and would probably never return, that was just the way things were. Violence was the order of the day. My adolescence was spent in wartime, and all the young people I knew were reconciled to the fact that there was little likelihood that we would die of old age. I remember comforting my father after I had just escaped being killed during an air raid: "But we will all die someday. What difference does it make how soon?"

The lady whose jacket I am wearing in the picture was murdered soon after her deportation. She would have died either way: Her house was destroyed by a bomb soon after she left. Still . . . had she only committed suicide, as my aunt did, what misery would have been spared her! She was a lawyer, a brilliant and kind woman. At first she was not permitted to practice law any longer, and she became a secretary. Soon, such work was denied her, and she could do little else but stay at home (and sometimes help me with my Latin and my brother with his homework). Her father was a well-known painter who, if I recall correctly,

I thought Nazism was the best there was

had lost a leg fighting as an officer in the German army during the First World War. Our friend could have saved herself. But hiding out or attempting to flee would have endangered those who had been willing to help her. With dignity she refused assistance and went to the extermination camp. Who will ever write of the many acts of quiet heroism when Jews chose almost certain death so as not to imperil others?

In spite of all this, and with my mother's probable deportation hanging over us, I was quite content. Why? One reason, aside from the fact that I had never known any other kind of life, is that my sense of appreciation was at a high peak. It took so little to make us happy. A night without an air raid, a slice of bread added to our ration by a generous person, the acquisition of a bar of soap, seeing an undestroyed city, the fragrance of a blossoming tree, a friendly gesture from one's boss or fellow worker—each was a cause for happiness.

The war continued. My mother was deported and died. When she left us, my thought was: "At least in a concentration camp she will be safe from bombs." Our minds were so conditioned that we always thought in terms of *some* kind of violence. I recall that, when President Roosevelt died, I said to my father, "O well, I bet someone shot him." Whereupon my father answered, "You are wrong there. In America people still die a natural death." Freedom, security, and absence of war were concepts unknown to me. In fact, not knowing what it really is, I thought I had freedom.

I still have a letter I wrote in the closing days of the war, describing how happy I was. Had I been older and, through memories of normal times, understood what was going on, or had someone dared to speak openly with me, those years would have been unbearable. As it was, the Nazi regime, was all I knew, and so I was satisfied with my life.

The awakening came when the war ended. I began to understand that Jews don't have to be persecuted, that war is not the normal state of affairs, that there were several sides to the story of Nazi Germany and that I had known only one. Over the years, as I have become accustomed to living without fear either of air raids or of arrest, the past has become increasingly difficult to bear. The further removed the concentration camps have become geographically and chronologically, and the more they contrast with my present way of life, the more do they occupy my mind. Through the Eichmann trial, the horrors of two decades ago were brought to the surface again. And surely I am not

use, as a teenager, I knew nothing else

the only German for whom this revival of memories from the Hitler era is harder to bear than the real thing was.

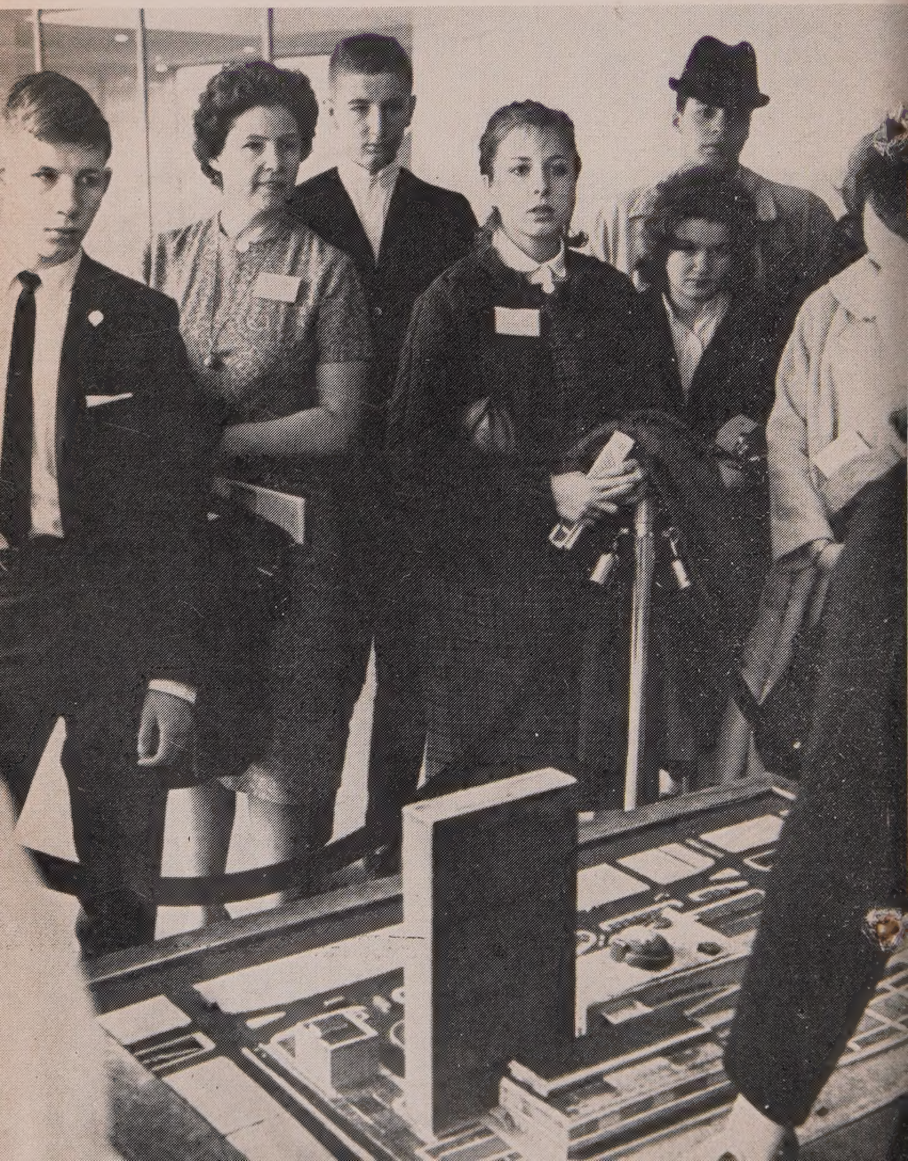
But perhaps I am also more aware now of what happened at that time because I sense a parallel between the apathy that led to the existence of concentration camps and that which allows us today to accept propaganda without making an attempt to investigate the facts, leading us to accept, without protest, even without moral indignation, the necessity of producing instruments of mass murder.

If the lesson of Auschwitz has taught us at least to beware of apathy, it has taught us the importance of informing ourselves, taught us to speak out, no matter how busy we are or how unpopular our opinion may be, even my friend who had given me her jacket, and millions like her, did die entirely in vain.

And I also hope that this essay, which is more nearly a confession, may contribute to a better understanding of and to a compassion for those who are content with their totalitarian governments. Although we disagree with their ideologies and must continue to voice our disagreement, we must realize that most of these people have no basis for comparison. We must realize that those knowing nothing but dictatorship will daily be told how much better off they are than their parents were than citizens of other countries are. And enjoying comparatively great luxuries, their sense of appreciation is likely to be keener than that of people who have so much, perhaps TOO much. Let's not forget that differing backgrounds and environments help to shape differing ideologies and interpretations of the very same terms. For example, to a starving person, "freedom" means freedom from hunger and little else.

And so, past martyrs have taught us that hate propaganda will not increase the world's chances for a lasting peace, that the only workable instruments are knowledge and understanding. It was these that were lacking in Nazi Germany, and it is these that must be reinforced today if war is to be avoided. The answer, I am certain, lies in the free movement of information and people, on a world-wide basis, so that no person anywhere need ever lack a basis for comparison, as those of us in Nazi Germany did two decades ago. There is not likely to be a war so long as our opponents have an opportunity to know us as we are, and to see the truth behind the propaganda, and there is not likely to be a genuine peace until we know each other, not as Russians, Americans, Chinese, French, or British, but as people. —MARGRET HOFMANN

AT THE U.N. / Teens grapple wi



The issues of a troubled world . . .

"At first I thought it would be a good excuse to get out of school, but after hearing and thinking more about it, I decided it would be very educational and helpful to me." (*Nancy Prout, Portland, Conn.*) . . .

This comment was recently made by one of the forty young people who attended a Youth Seminar at the United Nations. This Seminar was sponsored by the Council for Christian Social Action of the United Church of Christ. These youth spent three days at the United Nations, taking tours, hearing debates on the General Assembly floor, and having the opportunity to participate in discussions and hear lectures centered around a variety of topics: the church's responsibility in international affairs, racial conflict in this country and in South Africa, the Peace Corps, the history and procedures of the United Nations, the role of the church in Washington, and the meaning of the Universal Declaration of Human Rights.

There were many points of argument and discussion among the young people—a variety of views on a variety of subjects. Here are some of the comments made by the group for YOUTH magazine.

How would you define the role of the U.S. in the world today? "I think the U.S. should be a friend and mediator, but most of all we should set an example for the rest of the world." (*Patti Partridge, Rochester, N.Y.*) . . . "The U.S. must prove that a government based on the importance of the individual can succeed in this world." (*Betsy Fause, Glen Ridge, N.J.*) . . . "The 'American dream' of a free democratic society can only be realized if our statesmen and our people have enough courage to stand solidly behind their ideals." (*Georgia Williams, North Marshfield, Mass.*) . . .

Would you say your friends are concerned about international relations? "I think young people often know more about international relations than adults do." (*Lauren Hale, Portland, Conn.*) . . . "I think the mass of students don't really understand the world situation. I know I don't." (*John Brannan, Syosset, N.Y.*) . . .

How do you feel about the build-up of nuclear weapons? "I am not in favor of nuclear testing and weapons. We are only spending our own money on projects that will harm us." (*Barbara Hudak, Passaic, N.J.*) . . . "I think it must be acknowledged that the status quo has to be maintained until another solution can be found." (*Janet Thomas, Garden City, N.J.*) . . .

Why did you decide to come to this U.N. Seminar for Youth? "I am interested in church work and international affairs. This conference ties them both together." (*Ward Benshoof, Detroit Lakes, Minn.*) . . . "I decided to come because I wanted to see the United Nations and to hear what other kids think about the problems that face us today." (*Herbert Foote, Whitman, Mass.*) . . . "I feel as a Christian and a citizen of the U.S. that one of my responsibilities is to understand current international problems." (*Jennifer Irvine, Ephrata, Pa.*) . . .



AT THE U.N. / Human dignity rests on t

The right of every person to the recognition and development of his own selfhood is at the very basis of the founding of the United Nations. Understanding of this fact was one of the strands which was woven into the texture of this U.N. Seminar for Youth.

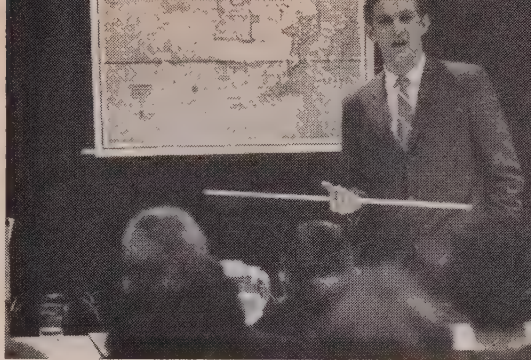
A man who is concerned about the establishment and meaning of human dignity is Dr. Herman F. Reissig, who organized the Youth Seminar and gave to it the direction of this important understanding. The Universal Declaration of Human Rights, a declaration passed by the United Nations ten years ago, was brought to the young people's attention by Dr. Reissig:

"... There is something in the Declaration that is elemental and of incalculable importance. *For the first time in human history an international instrument begins, proceeds, and ends with the human person.* The Declaration says that the foundation of freedom, justice and peace in the world is in the recognition of the dignity and rights of the person . . .

"For the first time, an international political body puts man in the center. For the first time, the governments of nations produce a declaration that is essentially *human*. For the first time, the nations, speaking together, cut beneath the social instrumentality, the historical accident, the adventitious circumstance, and come to the living center and purpose of all thinking and all work—the man, the woman, the child, the person, the one universal fact.

"This is how you get universality. The human being, in his essential nature, is universal. When you strip away color and nationality, social status, property and sexual difference, and come to the essentially human, you have arrived at the universal. And this is the only road to universality. You can begin anywhere, with any human being: with Zacchaeus in Judea, with the persons who first saw *Hamlet* presented, with a mother in a Chicago slum, with Medgar Evers in Jackson, Miss. When you deal with the person you deal with the universal . . ."

Herman F. Reissig (left), international relations secretary for the Council for Christian Social Action, enjoys the view from his new office at Church Center for the United Nations. Mr. J. Hammerton-Kelly (right), a tutor at Union Theological Seminary in New York, speaks to a seminar about his native country, South Africa, and its racial problems.



Foundation of freedom, justice and peace!

Mr. J. Hammerton-Kelly picked up this theme in an illuminating speech about his own country:

"... South Africa is not the only country in the United Nations whose external policies are less than ideal when measured against the Declaration of Human Rights. Why then is she singled out for such persistent attack? The reason is obvious. South Africa is the most flagrant example of discrimination and deprivation on the ground of race alone. Furthermore, it happens to be situated on the continent of Africa where nationalism is militant, and African nationalism simply cannot tolerate a white supremacy in its midst . . .

"Ambassador Stevenson has coined a phrase, 'the skin game.' This he uses to describe that technique in international politics which uses the color of skin for forming blocs and alliances like the Afro-Asian bloc against the Western bloc, coloreds against whites. I put it to you that next to the threat of nuclear annihilation this division of the world on racial grounds is the most sinister possibility in international affairs . . .

"The question of South Africa comes up with great regularity before the United Nations. No one who is concerned about that organization can ignore the importance of the South African question for the future pattern of the United Nations . . .

"But why should you be concerned about South Africa? The Christian is committed by his faith to love his neighbor as himself. On the political level love is firstly justice, and the neighbor is on any level any human being in need. Furthermore, our faith commits us to the whole world; you Americans doubly so, for by history as well as by faith you are at present committed to the world, and the Christian religion has always seen history as the vehicle of the word of God."

AT THE U.N. / How is



The Bible, as I read it, is mostly about God and politics. It is one people's testimony, over many generations, of the ways in which God seemed to be involved in their life and with other peoples. . . . It deals, for the most part, with communities of men and their relations, rather than with men as isolated individuals.

We may not recognize this political world as readily in the Bible because the names are strange: Pharisees and Sadducees instead of Democrats and Republicans, Israelites and Judeans instead of Yankees and Southerners, Babylonians and Assyrians instead of the Soviet Union and the United Arab Republic. I'm not suggesting that you can find direct parallels and from them draw political wisdom on just what to do now. I'm not proposing that ancient nomadic tribes and conquering empires correspond point-for-point with modern national states and constitutional governments. But I am insisting that it's this side of the world, this public dimension of the world with which God was concerned and involved—and still is. . . .

To understand how God is at work in this world there are three Biblical principles we need to point out:

1. God himself is living and active, the Lord and not the pawn of history, inspiring but not dependent on our faith, loving all but particularly the oppressed, calling forth the church but not limited to it, calling nations to an accountability in the long run to their justice at home and abroad. . . . Because God is our Judge, we have a loyalty beyond patriotism. . . . Because God is the world's Redeemer (not the church's alone!) we must lo

L. Alexander Harper is regional secretary for the Council for Christian Social Action. His speech, presented in part on these pages, was a high point of the seminar. It illustrates how the God of Biblical history is also the God of present-day history.

work in this world of nations?

his footprints in all world affairs, not merely private religious experiences.

22. A second principle for Christian interpretation of world affairs is operating "realism" about human self-centeredness and the inevitability of national self-interest in determining all foreign policies. . . . Although I one would rest uneasy with the principle of man's inevitable self-interest the *first* principle of Christian interpretation, it does point to the real world of politics, both domestic and international.

23. Equally important as a sober appraisal of human self-interest is a hopeful appraisal of redemptive possibilities in the world of nations. This when the "everlasting love" of God means seeing, cherishing, eliciting the best possibilities in persons or in nations. . . . Granted that nations are only to claim themselves to be far more virtuous than they really are, this does not eliminate the possibility of genuine altruism. . . .

SIX THINGS WE CAN DO WHICH MAKE A DIFFERENCE

24. We can accept the "self-interest" of the nation as the inescapable reference for our foreign-policy makers (that's called realism!). But we can expand the boundaries of our true "national interest," exposing the countless ways our destiny is intertwined with that of other nations. . . .

25. We can help restore our nation's understanding of "one nation, under God" to mean properly "one nation, *accountable* to God," subject to the inescapable judgment of history (which is to say God) for our failures of justice and our postures of self-righteousness.

26. We can appraise and understand the communist movement. Since we support the principle of self-determination of all peoples, we must reckon with the probability that some peoples might freely elect some other form of government, some other economic system, than our own! . . .

27. We can bring important convictions to bear in helping to create a climate of opinion against wholesale nuclear warfare or indiscriminate testing, unqualified by any humane considerations for this or future generations. Christians we know that the privilege of destroying the created and civilized world is simply not ours; it is God's alone. . . .

28. We can now work for racial justice here, knowing that at the same time we are working concretely for better international relations. . . .

29. We can recognize and accept our important, though humble, role as citizens, even if we're not the President or Secretary of State, in helping to create a climate of opinion which gives critical grass-roots support to enlightened U.S. foreign policy and thus restricts congressional opposition. . . . Perhaps more than anything else, more than giving us any details of judgment, our Christianity, when taken seriously, impels us to a kind of anxiety, always uncertain, but persistent-as-a-bulldog *concern*, which simply will not let us turn to the funnies and Dear Abby in the daily newspaper while bypassing political news because it seems so "remote" and complex—concern which will not let us bury our heads in the ground of manageable trivia, like the proverbial ostrich, while the world bleeds. . . .



THE VATICAN COUNCIL / DRAWING

When the noted New York artist, writer and dentist, Dr. Frederick Franck, told his friends that he was going to drop everything and fly to Rome to draw the historic sessions of the Ecumenical Council, his friends laughed at his bland assumption that he—non-Catholic—could penetrate into that "closed shop." But to Dr. Franck, here was a momentous event, "of interest not only to Catholics but to everyone who has the continuity of Western culture at heart. A world, torn by ever more menacing divisions h



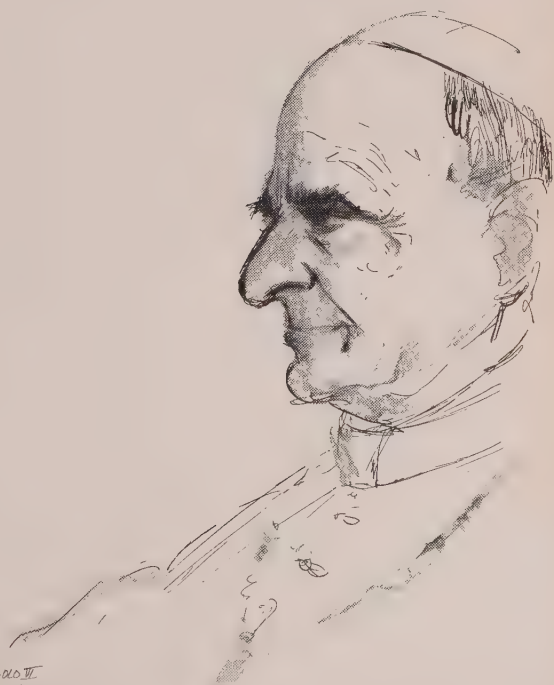
Y DR. FREDERICK FRANCK

been embraced in a call for reconciliation and reunion, a message of joy and hope." And Dr. Franck had the last laugh on his friends, for "miraculously, without introductions, without 'pull,' I was able to spend three solid weeks drawing uninterrupted, aided by inexhaustible kindness and courtesy. Among hundreds of photographers, I found myself alone with my sketchbook, constantly inspired by faces, conferences, chance encounters." As a result, a book of his Vatican drawings is to be released this year.



Pope Paul reflects the same spirit as his papal predecessor

In an historic and bold movement, the late Pope John had called the first session of the II Vatican Council in 1962. As it ended, most observers knew that the ailing pope would not see the second session. And now Pope Paul is carrying on in the same progressive, ecumenical spirit, culminating recently in the new pope's unprecedented trip to the Holy Land. It is predicted that Pope Paul will attempt other good will trips in the future. Some are already calling him the "traveling pope."

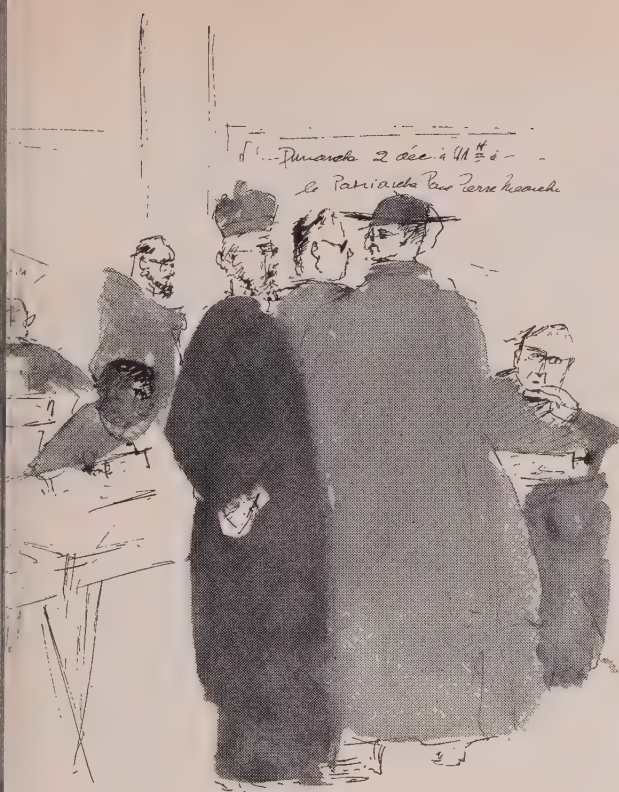


HH POPE PAUL VI
Pencil & Charcoal
June 21 1963



An openness to the world and a faithfulness to its foundations

In this second session of II Vatican Council, the first two schemata which had been discussed in the first session went through the final and painstaking process of amendments and adoption, while three schemata received attention for the first time. The schema which at the close of the second session was promulgated by Pope Paul was the "Constitution of the Sacred Liturgy," dealing with the reform and promotion of the liturgy with an emphasis on fuller participation by all members, thus reflecting the cur-



Members of the Ecumenical Council Rome XII, 1962

... mood of giving more responsibilities to Catholic laymen in work and worship. The second schema, "Decree on the Instruments of Social Communication," also promulgated, dealt with the use of the modern media of communication. The three schemata introduced and discussed in the second session are "On the Church," "On Bishops and Government of Dioceses," and "On Ecumenism." The third session is tentatively set for September 14 to November 20, 1964.

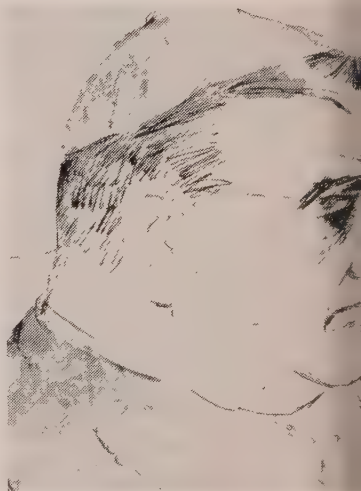


Dr. Hans Küng, German Theologian



Cardinal Rugambwa, Bishop of Bukoba

Bishop John J. Wright of Pittsburgh

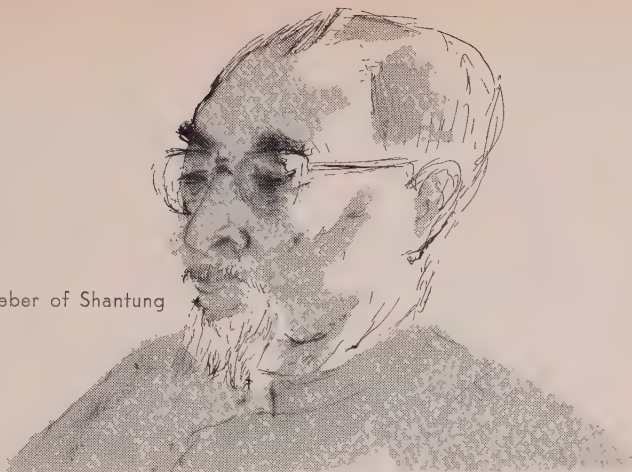


Men of God in search for truth . . .

People of compassion have long fascinated Dr. Franck. In 1958, 1959, and 1960, he worked at the hospital of Dr. Albert Schweitzer in Lambarene where he set up a dental clinic on behalf of Medico-CARE. This experience is portrayed in three of Dr. Franck's seven books of drawings—"Days with Albert Schweitzer," "My Friend in Africa," and "African Sketchbook." And now the Vatican became his studio.

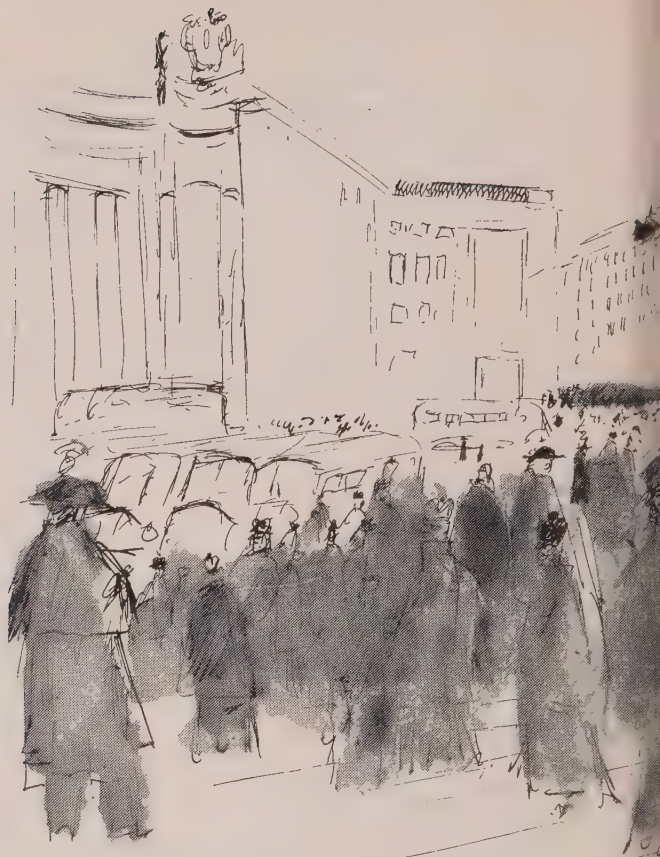
The drawings on these two pages are details from more complete portraits

Top Karl Weber of Shantung



Coptic Patriarch of Alexandria





Bishops going to their hotel by bus

"there begins once again love for each other . . ."

The presence of Protestant and other non-Roman Catholic observers has continued to compel the attention of the Council Fathers to the great question of Christian unity. The Christian love which had been present at the first session was again present at the second session, but this time the observers had to grapple with deep and intractable issues. In a private audience with the pope, the observers, through their spokesman, noted that the doctrine of the Church is the "point at which all our divisions culminate so that it is precisely here that they seem insurmountable," but we have



mail Rome 1962 Francis Frank

de progress "simply by reason of the fact that we jointly experience this difficulty together bear its burden." The representative observer then spoke of the hope that "a theology nourished by the Bible and the teaching of the Fathers" would shine more and more in the Council's work. The pope in his reply to the observers pointed out that, "listening to one another, praying for each other and, after long years of separations, after such painful polemics, there begins once again love for each other: this is what renders this meeting memorable and full of praise." ▼





THE GREAT NEW FACT

What is the World Council of Churches? The question seems obvious since the answer is contained in the name. Is the principal instrument of the quest for Christian unity just another organization? One of the great pioneers of this 20th century drawing together of the churches, the late William Temple, Archbishop of Canterbury, called the ecumenical movement "the great new fact of our time."

Temple and others were convinced that a divided church was a scandal and determined to demonstrate the "new" fact of unity in the form of a permanent council of churches. They labored for many years against the age-old suspicions of separated Christians and by 1938 set up a provisional council with headquarters in Geneva, Switzerland.

None of this came about overnight. Among those who paved the way were young Christians who got to know each other in the Student Christian Movement and were filled with "active shame" at their division as Christians.

The "image" which the World Council of Churches projects today may be that of the senior church statesmen of the world—the bearded and robed bishops and archbishops, the wise and solemn established elders—meeting in solemn conclave in various exotic places to issue statements. But the World Council is just as much the 12,000 young men and women of every race, continent, and many confessions who have participated in the ecumenical work camps all across the globe and gone back to their own churches to work with new urgency for unity. ►

John R. Mott, the American Methodist layman who received the Nobel Prize for his efforts for peace and unity, was a student when he committed his life to Christ and the idea of "the evangelization of the world in this generation." In our secularized nuclear age, this phrase amazes us with its ambition.

When he established the World Student Christian Federation, Mott was 30. By 1948, when the World Council of Churches was established as the Council, John R. Mott, its honorary president, was a gaunt and wrinkled old man at 83. But in the half century between the founding of the Federation and the establishment of the Council, a revolution had come about in the attitude of the divided churches toward their complacency with their separation. This tall old man helped bring it about.

A youth movement toward unity: Some people have wryly called the Council the "Student Federation in long pants." That is because so many of the young men who had the searing passion for unity came out of the earlier student movement. The great apostle of unity, Archbishop Nathan Soderblom of Sweden, attended the Northfield Student Conference in America as a young man.

"Lord, give me humility and wisdom to serve the great cause of the free unity of thy church," the future archbishop wrote in his diary. Soderblom became the leader of "Life and Work" which brought the churches together for common action and social service. With "faith and order," which explored theological differences, it became one of the mainstreams of the movement.

The World Council's present general secretary, Dr. W. A. Visser 't Hooft or "Vim" as he is called by his friends, was just 24 when he became the secretary of the World Alliance of YMCA's. For a quarter of a century he has been the WCC's general secretary, serving the provisional council during the difficult World War II years from neutral Switzerland where he kept the lines open between churchmen despite the barriers of war.

Now the World Council, officially 15, is a prematurely aged adolescent taken rather casually by a new generation as one of the "old facts" of our era. The Council, however, is taken casually only by those who know it casually. The churches, despite their growing cooperation, are still deeply divided.

Cutting the underbrush: Dr. Roswell P. Barnes, the head of the New York office of the World Council of Churches, points out that 1963 may be the end of the "romantic period" in the ecumenical movement. But, he says, the glamor and excitement of associating with people quite different from ourselves—Greek Orthodox, Roman Catholics, Salvation Army, or whatever—is different to our particular tradition—is giving way to the challenge of a more mature Christian companionship.

Despite the deeper searching for truth and unity which has a part on the level of church leadership, there has been a gap between what is going on at the top level and what happens on Main Street. One of the encouraging

gns in recent months has been the decrease in "dialogue" or conversation between Christians of different traditions on the local level.

Differences in dress and language are less distracting than formerly, Dr. Barnes observes. We are getting acquainted with one another as people and the secondary differences are being resolved. That means more attention is being put to the really thorny fundamental questions, "Christians of all confessions are reminded that, although mutual tolerance is essential, tolerance is not enough. There is now a willingness to delve into the real issues of separation."

While this "underbrush" of emotional tensions and prejudice is being swept away on the level of theological discussion, churches have gone ahead in manifesting their unity in practical service to the world in obedience to the Lord of the Church. Staggering sums of money have been given for inter-church aid, relief, refugee work. Inter-church aid leaders will point out that real sacrificial giving is yet to come from many affluent Christians.) A dam bursts in Italy and the WCC's Division of Inter-church Aid, Refugee, and World Service sends out an appeal to rebuild the destroyed homes. The homes are for Roman Catholics while the WCC's 209 member churches are Protestant, Anglican, and Orthodox.

The earth roars and splits open in Muslim Iran or Communist Yugoslavia and immediately the WCC dispatches men and money to the area to rebuild the stricken communities, bind up the wounds of the suffering people. Flood waters roar through fields and villages, tumble houses, destroy crops in



WHAT IT IS . . .

AND WHAT IT IS NOT

The World Council of Churches is, in the words of its general secretary, "an instrument forged by the churches to enable them to fulfil their common calling in witness and service and to prepare for a clear manifestation of the unity of the Church." But it is **not** a "super-church" since it cannot legislate for its members, nor act for them unless specifically requested to do so.

The World Council is the organization through which the churches enter into serious dialogue with each other about their differences in creed, ministry, government, programme, and missionary work. But it does **not** seek to enforce conformity or uniformity nor to negotiate unions of churches.

The World Council is committed to helping the churches seek that unity which Christ wills. But it does **not** have any one theology of the nature of the Church or a specific plan for the churches' unity.

The World Council is the organization through which the churches unite in meeting human need, and make a common witness to the Lordship of Christ. But it is **not** a "centralized ecclesiastical authority" seeking concentration of authority, funds, or personnel.

CATCH UP ON YOUR READING . . .

Overcoming Christian Divisions by Robert Nelson. (A Keen-Age Reflection Book, Association Press) 50 cents.

"The Peace Corps and Christian Service," January 1964 issue of Social Action magazine. (Council for Christian Social Action, 289 Park Ave. South, New York, N.Y. 10010) 25 cents.

A Key to Survival by Margret Hofmann. A Texas mother who survived the war in Germany pleads for peace in a nuclear age. 25 cents.

The Vatican Is My Studio by Frederick Franck (to be released by Macmillan in 1964).

The United Nations: Structure for Peace by Ernest Gross (Harper and Brothers, NYC, 1962) paper, \$1.25.

Nuclear Weapons and the Conflict of Conscience edited by John C. Bennett (Charles Scribner's Sons, NYC, 1962) \$3.95.

America and the World Revolution by Arnold J. Toynbee. (Oxford University Press, 1962) \$4.75.

Breakthrough to Peace, 12 articles with introduction by Thomas Merton (New Directions, NYC, 1962) \$1.95.

When Nations Disagree: A Handbook on Peace Through Law by Arthur Larson. (Louisiana State University Press, 1961) \$3.95.

The 1964 U.N. Seminar for Youth (see pages 10-15) will be held on November 2-3. For information write to: Youth Ministry Office, Room 801, 1505 Race St., Philadelphia 2, Pa.

Pakistan. Again the churches of the world send "staff and stuff" to help, to transcend every religious and political barrier in the name of Christ.

Nor is it just in emergencies that the ecumenical ideal is lived as well as discussed. In northern Greece there is a team of young people from many different countries and confessions, with a variety of skills—a physiotherapist from Sweden, a poultry expert from the U. S., a well driller, home economist, and others. The Greek Team, as it is called, has been described as a University of Life. The purpose of the team is to teach the desperately poor people of northern Greece how to make a better life. The young people are Protestants from all backgrounds working with Greek Orthodox youth from the area.

Similar teams in south Italy, in Morocco, and elsewhere are at work. Another ecumenical project is the extension of the work camp idea into a longer-term voluntary service program. Now college age and older young people sign up for year-long stints at work camps in Africa and Asia.

Aiding this rotten world: What does the World Council do? Well, in Korea it is assisting mayors of four cities to "adopt" 40 young prostitutes in a rehabilitation scheme made possible by the YWCA and money from the German churches' "Bread for the World" campaign given through the WCC. These girls between 19 and 24 will be taught a trade such as office work or sewing to enable them to make a decent living.

In Formosa through the WCC German and New Zealand churches peo-

have contributed through the World Council to fight the mysterious disease "blackfoot" which afflicts the rubber-tappers there with a kind of gangrene which rots away their limbs.

Not pretty examples, perhaps, but it shows that through their ecumenical association, Christians are participating in the agony and misery of the world.

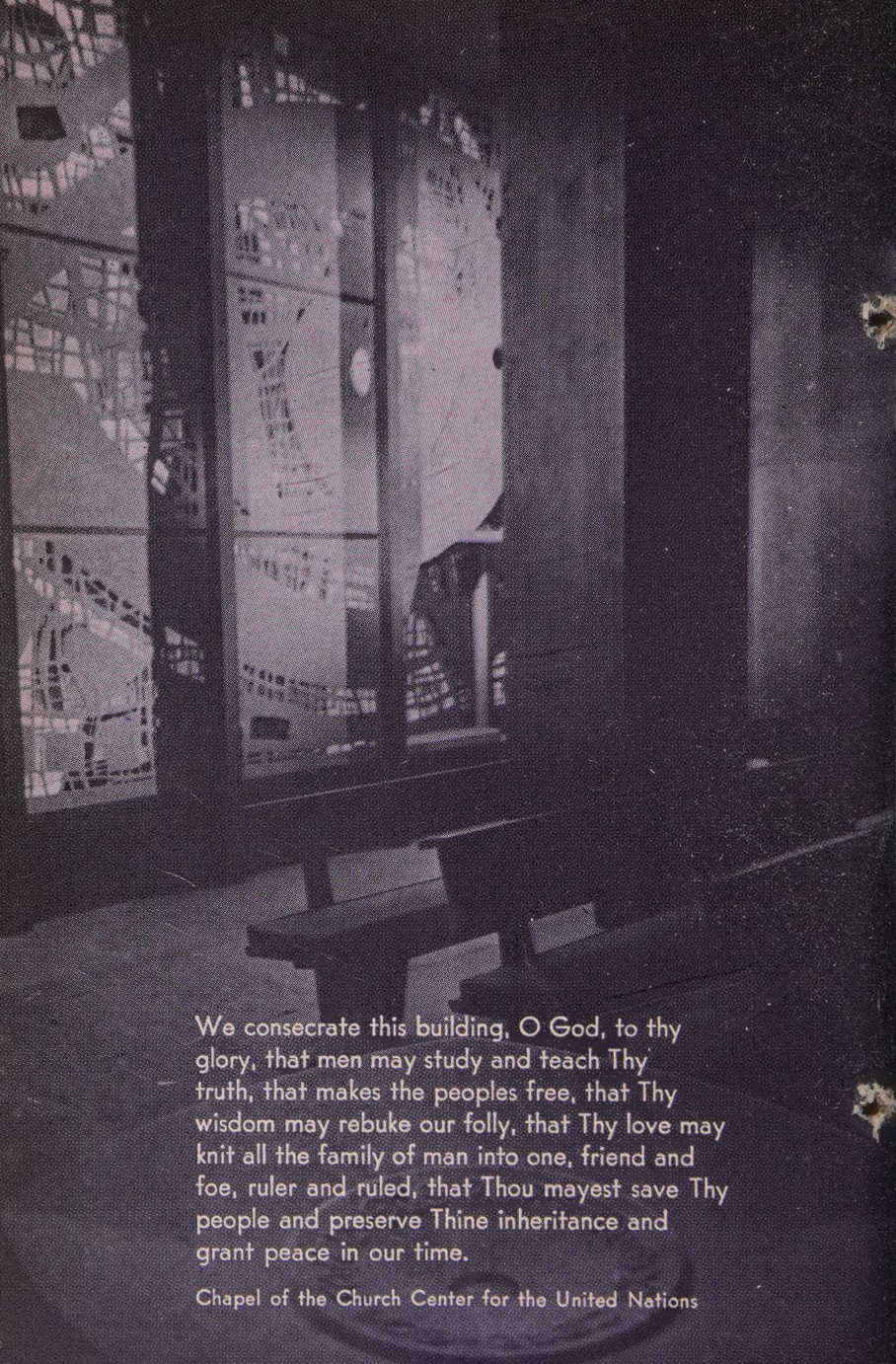
There are more than 250,000 refugees in the past decade who can tell you what the World Council of Churches is. To them it is not vast impersonal bureaucracy in the beautiful city of Geneva—it is the loving compassion of Christ expressed through one or more of the WCC's field staff who have helped re-educate them throughout this earth.

Nor were these all the able-bodied and desirable new citizens bound for continents such as America or Australia. The WCC has brought together churches in Scandinavia, France, Germany, and Holland with old, "useless," and ill refugees. These small European countries have undertaken the perpetual care of many of these "hard cases" or unwanted refugees.

Why does the Council do this? Is it some kind of ecclesiastical Red Cross, a UN of the churches? There is more to it than that. That more is expressed in the basis of the Council: it is a fellowship of churches "which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."—BETTY THOMPSON

At an ecumenical work camp





We consecrate this building, O God, to thy glory, that men may study and teach Thy truth, that makes the peoples free, that Thy wisdom may rebuke our folly, that Thy love may knit all the family of man into one, friend and foe, ruler and ruled, that Thou mayest save Thy people and preserve Thine inheritance and grant peace in our time.

Chapel of the Church Center for the United Nations